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describing the position of the conqueror in the world suggests the idea that Schiller gets the material for this description chiefly by an antipodal use of Christ's triumphal procession in *Mess. xx*, although other models may also have been before the poet's mind (e. g. for *Erob. 44* possibly the figure of Adrameleck in *Mess. II*, 841 ff.). In *Mess. xx* the universe is united in the praise of the triumphant Christ, while in *Erob.* the universe is united in indignation against the conqueror: the oceans, the orkus, the dying ones, the old men, the women and children call down curses on his head. Both Christ and the conqueror are rulers: the former, one of blessing, the latter, one of evil. The parallel extends even to single expressions; cf. *Mess. xx*, 517-518 with *Erob. 17-18*; "Siegang" in *Mess. xx*, 551 with "Blutgang des Siegs" in *Erob. 22*; "Der Engel Hallen" in *Mess. 559* with "Hallen des Todes" in *Erob. 15*.

While too much importance must not, of course, be attached to resemblances in such isolated passages, nevertheless the hypothesis that Schiller used the part of *Messias*, quoted above, as a model for *Eroberer 51-54*, seems fully justified. And if this be so, then one may infer that in using the expression "Königsstadt," he had in mind Jerusalem.

PAUL REIFF.

Washington University.

THE RULE OF CHRODEGANG IN OLD ENGLISH.

Whilst working through the Old English version of the enlarged *Rule* of Chrodegang which is contained in ms. 191 in the Library of Corpus Christi College, Cambridge, and which I am editing for the Early Engl. Text. Soc., I came across a passage that called to mind a fragment which I published in *Modern Language Notes*, XII, (Feb. 1897) col. 111, from ms. Addit. 34652 in the British Museum, consisting of (1) a short piece of Old English on drunkenness, followed by (2) a Canon in Latin 'De clericis,' followed in its turn by (3) an Old Engl. rendering of (2). The source of (2) and (3) I stated to be Isidor's *De ecclesiasticis officiis*, bk. ii, ch. 1, but that of (1) I was unable to determine. I now find that the whole

is taken from Chrodegang's *Rule*, (1) being the end of Ch. lxii, (2) and (3) corresponding to Ch. lxiii, whilst the last two lines (in Latin) form the beginning of Ch. lxiv. Chrodegang took Chapters lxiii and lxiv word for word from Isidor, but his Ch. lxii 'De ebrietate' is not in that author's work, which shows that the British Museum fragment formed part of a ms. containing Chrodegang's *Rule*, and not Isidor's *De eccl. off.*

The Old English portions agree word for word with the corresponding passages in the Corpus ms., so that ms. Addit. 34652 is a leaf of a lost ms. of the same English translation of Chrodegang's *Rule*.

A. S. NAPIER.

Oxford.

NOTES ON OLD ENGLISH PROSE TEXTS.

I. BOETHIUS.

[The references are to Sedgefield's edition (1899) and translation (1900).]

(1). 7,12.—*se wæs in boccræftu 7 on woruld-peawum se rihtwisesta*. The sense of 'worldly custom' assigned to *woruldpeaw* in the Glossary does not seem quite appropriate.¹ Better is Toller's entry *weorold-peawas* 'conduct in the affairs of this world.' It might be freely rendered by 'character' (Lat. *mores*), and the above phrase may be taken as an approximate equivalent of the modern 'a scholar and a gentleman.' It is true, the two nouns do not go very well together with the one adjective *se rihtwisesta*, which can hardly mean 'the most wise' (Cardale, Fox), 'most truly wise' (Sedgefield's trans.); we should expect something like *se gleawesta* or *se gelæredesta* after *boccræftum*. (There is no ambiguity in the metrical version, *Met. Boeth. I*, 49-52). The use of the superlative would seem to suggest a Latin model; cf. e. g., *wæs he se wer æghwonan se gelæredesta*, *Bede* 448,6 = *uir undecumque doctissimus*; *ib.* 434,17f.; 466,24.

(2). 12,2. (*Swiðe rihte þu seofodest þa wóon wyrð ægþer ge on ðara unrihtwisra anwalda hean-*

¹ Goodwin's translation of *he wæs gestæppig on his peawum*, *Vita Guthl.* 92,18, "he was steadfast in his duties," also needs correction.